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The Review of Religions

Editor—A. Q. Niaz, B.A.

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The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

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پیام تعلیم

جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیئے۔ چندہ سالانہ عہ

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نحمدہٗ ونصلی علی رسولہ الکریم

PROPHET MOHAMMAD IN THE GOSPELS

When in Horeb in the day of the assembly the selected followers of Moses uttered impudent words saying let them not hear again the voice of the Lord, neither let them see the great fire that was manifested for them, that they die not, the Lord said unto Moses :

" I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deuteronomy, Chapter 18, Verses. 15—20).

Now Abraham had two sons, Isaac and Ismael. Isaac's son was Jacob, and Jacob's seed is called Israel. Ismael and his mother were both taken by Abraham, to fulfil the desire of Isaac's mother, and made to dwell in the remote place called Mecca.

When the followers of Moses uttered the impudent words saying that they shall not hear again the voice of the Lord, they did not then realise that by their

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impertinence they were going to deprive for ever their coming generations of that *Light* which was to shine till the end. They said to the Lord that they neither wanted to hear the voice nor were they prepared to see the great fire again, that they die not. But if they had known only what was going to be the reward of this foolish uttering they would have preferred death many times over.

The children of the same persons 1300 years after this impudent utterance put Jesus Christ on the Cross, who was sent for their redemption. So the enormities of Israel reached the peak when they put Jesus Chirst on the Cross who prayed the Father to give them another *Comforter* so that he may abide with them for ever ; the spirit of truth, *The Al Haq*. Thus the crusifixion of Jesus Christ sealed for ever the door through which from the immemorial days of Abraham innumerable Prophets of God had made their advent. It was now the turn of the house of Ismael to glorify Allah, Ismael, " whom the Lord had blessed" and had promised to make him " fruitful and multiply him exceedingly ", and to make him a " great nation ". (Genesis, Chapter 17 Verse 20)

Now let us turn to the most memorable prophecy that was uttered by Moses which is embodied in the above quoted verses of Deuteronomy. The promised Prophet was foretold by Moses and many things to distinguish him so that men should mistake him not.

(1) That Prophet was to come from their brethren of Israel and not from among them. It was thus in the fitness of this prophecy that Prophet Mohammad, who was from the seed of Ishmael, the brethren of Israel, made his advent, so that the prophecy of Moses was literally fulfilled.

(2) That Prophet was to be like unto Moses. Prophet Mohammad definitely claimed that he was " like unto Moses." In the Holy Quran we read: " We have sent to you a Prophet as we sent a Prophet to the Pharaoh" (LXXIII: 15). About Abu

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Jahal the Holy Prophet said that he was like unto Pharaoh, and about Ali he said on one occasion that he was to him like Aaron unto Moses. There is moreover a striking degree of similarity between the lives of these two illustrious Prophets. Both are law-givers, and both fled from the enemy who was vanquished, however, in the case of them both before long.

(3) " And will put my words in his mouth and he shall speak unto them all that I shall command him". The Prophet Mohammad laid claim to this part of the historical prophecy as well by saying " I do not speak anything from myself except the Revelation that I receive."

(4) " And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This prophecy was also literally fulfilled in the person of our Holy Prophet Mohammad as all those who refused to hearken unto his words were made to suffer the consequences of their impudent conduct.

(5) " But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

It was in response to this illustrious prophecy that the Prophet Mohammad was thus addressed by God ; " If thou hadst uttered some of the things that I spoke not to thee, most surely We would have cut off thy jugular vein." (LXIX : 44—46)

(6) Israel was well acquainted with this prophecy, for, when Jesus Christ appeared, they raised this identical question. They asked him : "Are you that Prophet ?" He said " No." This negative reply which is given in the New Testament shows that after Jesus Christ another Prophet was to come whom Juses called *The Comforter, The Spirit of Truth* (Al-Haq). Jesus said he wanted to teach many things to Israel, but they

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were not fit to receive them yet. These things were to be taught by the great *Comforter*, the Spirit of Truth, (St. John 16 : 12-13) who brought the glorious Quran, the teachings of which Christendom cannot bear even now.

Sometimes we are told by our good Christian friends that this prophecy of Moses was fulfilled in the person of Jesus Christ. Some of these friends are God-fearing men but they bewilder us when in spite of their regard for truth they try to apply this prophecy to Jesus Christ. If they will go through the Gospels they will find that Jesus never laid any claim to have come in fulfilment this prophecy of Moses, nor do we find in Jesus any of the particular signs mentioned therein. And above all there is the great testimony in the Acts that the disciples of Jesus Christ were also well aware that after his departure from among their midst it was now the turn of that immortal Prophet, foretold by Moses, to make his advent. The author of the Acts exhorted his friends by reminding them that Heaven must receive Jesus Christ until the time of restitution of all things which God had spoken by the mouth of all his holy Prophets since the world began.

" For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (The Acts, Chapter 3, verses 21—23.) Here is a clear testimony that the disciples of Jesus Christ also knew that the Prophet foretold by Moses could not make his appearance until Heaven had received Jesus Christ to remain there until the time of restitution of all things.

May I ask my Christian friends if any further clarification is needed of the wonderful way in which this prophecy of Moses has been fulfilled?

Now let us study more closely the *Comforter*

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promised by Jesus Christ to his followers. The present Gospel was translated from the Greek, but Greek too was not the mother-language of Jesus Christ. It was many years after Juses Christ, perhaps 60 years, that the Gospel was written. Instead of the *Comforter* we find the word "Paracletos" in the original Greek Gospel which means : "One called alongside to help ", or "Advocate". It is written in the *Ahadith* that on the day of Judgment our holy Prophet Mohammad would be the "Advocate" of his followers before the Lord. The word used is " Shafi' " which means "Advocate ". In the Holy Quran the Prophet is called ' Mubashshir ' which means " the bearer of good news". The significance of the *Comforter* and " the bearer of good news " is practically the same. In Chapter 16, verse 13 of St. John, *The Comforter* is also called " the Spirit of truth ". " Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he shall shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you."

In the Quran the Holy Prophet is called Al-Haq which literally means " the Spirt of truth." Here is what Jesus Christ has said about this Spirit of truth :

" He shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come." Now compare these words of Jesus Christ with the words of Moses about the illustrious Prophet Mohammad, " And I will put my words in his mouth, and he shall speak unto them all that I shall command him ". Jesus Christ knew very well the prophecy of Moses about " the Spirit of truth" and therefore he practically used the same words about the coming Prophet that were used by Moses.

The Christians believe that *The Comforter* was the Holy Ghost but was there no Holy Ghost on the earth in the time of Jesus Christ. Again, the Spirit of truth was to guide the people into *all* truth

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which Jesus Christ certainly did not. Then the Comforter was not to speak of himself but whatsoever he heard that he was to speak. This signifies that what is meant here is a man and that he would be charged by his listeners to be inventing his own stories and attributing them to the Lord. Therefore Jesus Christ says that "He shall not speak of himself but whatsoever he shall hear, that shall he speak." Another of his attributes was "He will shew you things to come." If this Spirit was the Holy Ghost then what things did he shew? The simple truth is that by the *Comforter* Jesus meant Mohammad, may peace and the blessings of God be upon him, who came to *Comfort* humanity by showing the path that leads to the Lord and by giving them the glorious Quran which is a great comfort to the sinners and the misguided. Prophet Mohammad also "shewed things to come". Turn the pages of his glorious Traditions and you will find hundreds of things which the world was to witness in this age. The following is a list of some of these things which the "Spirit of truth" prophesied more than 1300 years ago:—

(1) The advent of Gog and Magog which admittedly signified the rise of the European nations to world domination.

(2) The great war between Gog and Magog and their attempt to conquer the stars.

(3) The riding of Gog and Magog over a bird which will take them from one place to the other.

(4) In this war between Gog and Magog prices will sour up—even the head of a bullock will be worth 100 Dinars.

(5) The appearance of Anti-Christ from a church in a certain island to the west of Arabia.

(6) People will go to this island in ships and the voyage will take about a month.

(7) The Anti-Christ was confined in that church in that island at the time of the Holy Prophet but

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was making strenuous efforts to break his chains and come out.

(8) The Anti-Christ had a conveyance in that island which would enable him to go from one end of the earth to the other in 40 days. That conveyance would stop at stages and people will run to ride on it.

(9) The Anti-Christ will have mountains of bread and meat for distribution.

(10) The Anti-Christ would bring canals to irrigate barren lands.

(11) In his time there will be plenty of milk.

(12) The Anti-Christ will command both Hell and Heaven and will give them as he likes.

(13) The Anti-Christ would desire to extirpate Islam but he will be extirpated himself.

The Muslims need only to recite the first ten verses of the Sura Al-Kahf to save themselves from the Anti-Christ.

(14) The leadership of nations will be entrusted to its low and mean people. And,

(15) People will glorify them in order to be safe from their evil designs.

(16) Increase of women singers.

(17) Increase of musical instruments.

(18) Many earthquakes.

(19) Many cyclones.

(20) Disfiguration of faces and a rain of stones—this means masks and bombs from the aeroplane.

(21) A great conflagration that will bring people from the East to the West.

(22) A year will take the place of a month, a month the place of a week, a week the place of a day, a day the place of an hour, and an hour the place of a second. The reference is to speed.

(23) Increase in money and property. It will flow like water.

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(24) Irrigation system in Arabia.

(25) Increase in buildings.

(26) Numberless beautiful mosques on earth.

(27) Exploration of mines. The earth will evacuate itself.

(28) Knowlegde shall increase.

(29) Light that will light up far off places.

(30) Fall in the price of horses as they will not be used for war purposes and general haulage.

(31) People will give up using camels for riding purposes.

(32) Inanimate objects will speak. Even the lace of your boots and your riding whip will speak to you.

(33) Increase in the number of female population over male. Even 50 women to one man.

(34) Plague.

(35) General disorder and special disorder. (*Fitna.*)

(36) Increase of the drink evil.

(37) Increase in fornication.

(38) Men copying women and women copying men.

Christ also said about this *Comforter* :

" He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I that he shall take of mine, and shall show it unto you." And indeed Prophet Mohammad glorified Jesus Christ. In the most glowing terms in the Holy Quran he sanctified him before his people and said that the ignominous charges that were brought against his holy mother were shamelessly engineered by the Jews. Whenever a Jew came to embrace Islam the Prophet said to him " Glorify Jesus first and then believe in me." Both Jesus and Mohammad received every thing from the divine treasure of the Lord and were blessed and graced from the same source. Jesus was therefore right to say : " All things that the Father hath are

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mine: therefore said I that he shall take of mine, and shall show it unto you." In one place the Lord said to the holy Prophet Mohammad : " Say if you love the Lord, then follow me, and the Lord shall love you." That is quite true. " The Father " and his Apostles have all things in common: therefore said Jesus that the *Comforter* shall glorify him for he shall receive of his.

The world is in the midst of a great upheaval because the son of man has turned his back on his Creator. It seems as if the Lord is shortly going to create a new Heaven and a new Earth to be ruled by his own Prince, and to bring about a great spiritual revolution he is shaking both East and West in order to deliver it of the abomination that has made it desolate. Blessed are those that shall be purified—those who will humbly and lowly come to the Prince of Islam which means the Prince of Peace, the blessed Prophet Mohammad.

K. B. DILAWAR KHAN.

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HAZRAT AMIRUL-MOMENEEN KHALIFATUL MASIH II—AN APPRECIATION

To estimate the greatness of a man it is essential to see how he meets the situation when confronted by a crisis in his life, or in the life of the group or nation to which he belongs.

Keeping this principle in view, when we study the career of Hazrat Amirul-Momeneen we find that from a very early stage in his life he has been called upon to cope with problems which may well have dismayed a leader of lesser stamp.

One such crisis that Hazrat Amirul-Momeneen had to face in the very early part of his life is represented by the events which led up ultimately to the split in the Ahmadiyya Community. It was after the death of the Promised Messiah that the seed of these dissensions first sprouted, but matters took nearly six years to come to a climax. It becomes manifestly clear to any one who dispassionately takes stock of the situation that existed in the Ahmadiyya Community during the years 1908-1914, that the persons responsible for bringing about this split were no other than the "Khwaja Kamaluddin-Mohamed Ali Clique."

The pivot on which these dissensions hinged was the fundamental issue as to who was the real and rightful successor of the Promised Messiah as per the *Alwasiyat*.[1] Moulvi Mohamed Ali and his party maintained that the " Promised Messiah had given the status of finality to the decisions of the Board of Trustees of Sadr Anjuman Ahmadiyya ". This issue, as time advanced became so paramount that Hazrat Khalifatul Massih I had to intervene to stem the rising tide of disruption. To this end he convened the historic meeting of 31st January 1909 in which delegates from all

1. By Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and founder of the Ahmadiyya movement.

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the branches of the Jamaat in India were invited to participate. This was the occasion which clearly convinced the Amirul-Momeneen that if the disruptive forces were not checked swiftly and thoroughly the entire edifice of Ahmadiyyat will in no time be in great danger of going to pieces. He therefore, with far-sighted acumen and indefatigable energy, and because of the extraordinary solicitude that he had for the welfare of the community, founded in the nick of time in the year 1911 the "Anjuman Ansarulla" which proved to be the bulwark against which all attempts to undermine the institution of *Khilafat* met with total failure. The successful tackling of the Khilafat issue was the first monumental achievement of Hazrat Amirul-Momeneen, of which the members of the Ahmadiyya Jamaat can justifiably be proud, and for which they cannot be sufficiently thankful to Almighty Allah for having granted them such an *ulul-azm* Khalifa.

Then again the consolidation of the community under his able leadership is another measure of his true greatness and his marvellous administrative ability. The cohesion and solidarity created by the efforts of the Promised Messiah and maintained vigorously during the time of Hazrat Khalifatul-Masih I, had to be maintained and reinforced after his death in order to fulfil the high mission for which the Promised Messiah was raised; and this, in view of the tendencies of some rebellious individuals and groups, was by no means an easy task. With singleness of purpose and unity of action, Hazrat Amirul-Momeneen concentrated his energies on the consolidation of the Jamaat. The system of *Nazarats* which he established in 1918 heralded the bewildering rapidity with which the Jamaat spread out in the four corners of the globe. In order to perfect the consolidation of the Jamaat to its highest pitch the Amirul-Momeneen inaugurated in the year 1934 the scheme known as *Tahrik-i-Jadeed* with its Nineteen Demands; and that of Khuddamul Ahmadiyya in the year1938, and that of *Majlis-i-Mushawarat* as far back as 1922. As a result of these steps the organisation of the Ahmadiyya Movement is at present in such a state

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as to be on the high way to accomplish the sublime purpose for which Allah raised the Promishd Messiah in this age. It has become indeed a world influence and it is the only influence that can mould the destiny of mankind into the right channels and create ultimately a new Heaven and a new Earth as was prophesied by the Promised Messiah.

To achieve this marvellous consolidation has been far from smooth sailing. He has had a series of crises to face to acquire this unparallelled success which in its magnitude and ultimate results can only be compared with that of Hazrat Omar's brilliant career. Since Hazrat Amirul-Momeneen Khalifatul Massih II assumed the reins of the Ahmadiyya Movement, the Jamaat has had to face a number of onslaughts from its enemies, of which four may be referred to here: two from within and two from without. The two attacks from within were those of the *Mistri* Party in 1925 and of the *Misri* Party in 1937, while those from outside were the Malkana wave of apostacy in 1923 and the Ahrar anti-Ahmadiyya agitation in 1934. To enumerate at length as to how these problems were tackled is beyond the scope of this short article, but suffice it to say that no man in the world could have handled these important issues so tactfully and successfully as did Hazrat Amirul-Momeneen Khalifatul Masih II. The secret of the marvellous genius of this great man is to be found in the following grand prophecy which the Promised Messiah gave out to the world long before the hero of this article was born:

> "Glad tidings to thee, a righteous and handsome son shall be given to thee. He is given the Holy Spirit. He is the Light of God. With him is Fazal who shall come with his coming. Much greatness, grandeur and wealth shall belong to him. He shall come into the world and he shall cure for the people many of their diseases through his Messianic power and with the blessings of the Spirit of Truth. He is the Word of God, because the Mercy and Jealousy of God have sent him with the glorious word. He shall be extremely intelligent and gifted with wonderful understanding. His

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advent shall be most blessed and it shall be a manifestation of the Divine Glory. The Divine Light is coming. The Light Divine! God has anointed him with the scent of His pleasure. We shall put our own Spirit into him. He shall be under God's protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread to the corners of the earth. Nations shall be blessed through him."

The world is now in the throes of a mighty catastrophy. The united statesmanship of the world has been tried and found wanting. God who has created the universe knows better than we mortals as to how to lead the world aright; therefore in the fullness of time He sent His Messenger, but the world turned a deaf ear to his call. The mighty conflagration which has engulfed mankind is the just divine retribution on all those who have committed the heinous crime of associating other beings with the Almighty God. Only those who are the vicegerents of God are vouchsafed the wisdom to diagnose aright the ailments which undermine the framework of civilisations, and they alone are granted the requisite machinery to mobilise the forces of righteousness and to lay the foundation of true progress and prosperity for mankind.

After a prophet, the responsibility to guide humanity correctly lies on his successors who are called Khalifas in Islamic terminology. Mighty are the issues that are facing humanity to-day and will continue so to face it as long as the heart of humanity is not humbled to hearken to the Call of His Messenger. But blessed are those who accept the Truth and having accepted it gird up their loins to convey it to others.

ALI MOHAMMAD ALLAHDIN.

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HINDU-MUSLIM UNITY

The problem of Hindu-Muslim unity in India has been the subject for a great deal of discussion for a number of years now, but in spite of determined attempts to find a solution the question still remains unsolved. One might even say it is a question which cannot be solved in the way in which attempts have been made so far to solve it. One great drawback of most of these attempts is that they do not give sufficient thought to the fundamentally different psychological atmosphere in which the two sets of people live their lives. These differences are based on the moral and intellectual concepts of Hindu and Muslim society respectively, the obliteration of which can at best be only slowly acheived.

According to the Muslims, God has been sending His Messengers from time to time for the various communities, through whose agency gradual evolution in social and moral concepts has been brought about ; but when God wanted to link together the different racial or geographical groups into one unit, He sent the Holy Prophet Mohammad to carry out this mission. Through Islam the directions and injunctions intended previously to regulate human society were revised, recast and embodied in the Quran which was revealed to the Prophet. This theory is supported by the Quran and by historical evidence. An honest belief in this theory is the real foundation of Muslim society, and with the acceptance of this theory territorial and communal barriers break down and Islam becomes a world-wide message of cooperation for the purpose of peace and love among all human beings comprising a single unit irrespective of class or colour or country. This theory breaks completely through territorial and communal divisions

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for Islam recognizes neither community nor territory as a barrier in the application of its idea of the common Brotherhood of Man.

As against this Hinduism is bottled up in India and even an innocent journey across the seas reduces its adherents to the necessity of undergoing elaborate purification, and even then it remains a matter of great doubt whether in the eyes of Hindu religious law such persons have a legitimate right to maintain their original position in Hindu society.

Islam is world-wide in outlook, while Hinduism remains confined within the narrow territorial limits of India alone ; and therefore, with this fundamental difference in their ideas in regard to the structure of society, the two cannot stand together with any real sense of unity. Either the bigger conception must replace the smaller one, or the smaller take the place of the bigger one. If this is not possible, natural, real unity must always remain a dream.

According to the Hindu conception a man is high or low in society from birth, but Islam emphatically repudiates this conception. According to Islam a man's position in society is regulated by his personal attainments irrespective of his parentage.

In the Hindu conception a strict and rigid joint-family system is the rule, which in effect means a structure of society based on the dictatorship of the head of the family, while Islam gives definite rights to the individual and denies dictatorship to the head of the family.

A Hindu *karta* is an absolute dictator in his family and the junior members have to yield to him in everything unless some one plucks up courage to claim partition. But if the junior members lack the means to enforce their claims for partition they have to put up with the tyranny. A Muslim, on the other hand, is expected to stand on his own legs without making any claims on the munificence of a senior member or even that of his father. Beyond a specified share that comes to him by right on the death of his father or other

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latives to whom he is an heir, he is not encouraged to indulge in any other claims and this teaches him, as a matter of necessity, to cultivate in himself the faculties of initiation and self-reliance.

The aborigines found sheltering in the jungles in India, and complete extirpation of Budhism from the country, and the present condition of the "Harijans" furnish clear proof of the absence of toleration in Hinduism: these are natural consequences of the non-cosmopolitan basis of Hindu society.

With these vital differences engrained in the respective societies of the two people, it is difficult to conceive a practical basis of unity in its real sense unless either of the two ideas drives out the other? As long as these vital differences in the conception of society continue to exist, real and durable unity is impossible. Unity at the sacrifice of long cherished basic principles can be procured, but is either of them prepared for such a sacrifice? Is it practicable? Can it be done by the touch of a magic wand?

Unity in the real sense of the term, therefore, does not seem feasible, but co-operation on a contractual basis should not be difficult to obtain if the two parties approach the problem with an honesty of purpose and a genuine desire to arrive at a settlement. History bears ample testimony to the fact that whenever and wherever the Muslims have made any such contract, they have been scrupulously faithful to it. It is not a new thing for them and they cannot feel embarrassed in adjusting themselves to this position. But can we say the same thing about the high-born Hindus the result of whose guardianship of the interests of the Harijans is even to-day before our eyes.

Mr. Gandhi appears to have fully realized the difficulties of the situation, but the self interest of the party which cherishes him as a Mahatma does not leave him much scope to act as perhaps he would like to act. The Muslims become suspicious of Mr. Gandhi when they find that in a

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number of subtle ways he loses no opportunity to undermine their attachment to Islam.*

Even in the way of bringing about a contractual co-operation the method of deceptive tactics has hitherto played an important part in making the attempts infructuous. The Hindus happen to be numerically the major party, and by virtue of this position, psychologically accustomed to it as they are, they arrogate to themselves in India the position of a *Karta* in a Hindu family which Muslims can never tolerate. *Thus the Hindu conception of the structure of society stands as an unsurmountable barrier in the way of Hindu-Muslim co-operation.*

In formulating a basis for co-operation the emphasis should not be on the *will* of the majority in defiance of the fundamental and just rights of the minorities as human beings.

To be frank the Hindu Karta must recognise the right of each unit of the family to a separate life in the whole : otherwise all his grand talk of sympathy for us and his solicitude for our welfare must be regarded as a deliberate attempt to deceive us ; or, in any case, as just so much talk and no more.

Meanwhile the problem presses. When even external dangers of the kind which confront India today fail to produce internal co-hesion, we must realise that we stand in deadly peril everyday that dawns. Has not the time come yet to change the mentality that bars co-operation and keeps us apart.

MONGHYR S. MANZOOR AHSAN, B.L.

*See *"Will Mr. Gandhi Admit"* in The Review of Religions, August, 1940

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WARS OF THE HOLY PROPHET

Address broadcast on the Radio by S.M.U. Shah, President, Ahmadyya Muslim Association, Nairobi.

To-night I am going to talk on a particular phase of the life of the Holy Prophet Muhammad (May peace and blessings of God be upon him). Every year we, the members of the Ahmadiyya Community, throughout the world, set apart a day to bring to the knowledge of all, the holy life of our Prophet Muhammad, and thus we endeavour to clear away the whole mass of unwarranted and completely baseless charges that have, I believe, in many non-Muslim minds, through interested and biased propaganda, been associated with his name.

We believe that the Prophet has brought from God a perfect code for the full social and religious life of man. In these days when we are living through, perhaps, the most intense war in history, let us for a moment turn to the teachings and practice of that prophet, who claims to be the perfect God-sent guide for man.

The Holy Prophet for thirteen years after the announcement of his mission, along with the handful of his followers, was subjected to the severest possible kind of persecution perfected by the ingenuity of a half savage race. He bore it all patiently and had to send some of his followers out of the country. At last he was forced to leave Mecca, his birth-place. He went to Medina. His enemies pursued him there. It was then that he took up arms to defend himself and his cause. He defended it with what results most of you perhaps know. He wiped out all opposition. The taking up of arms by Britain in the present war affords a stricking parallel to the Prophet's attitude. Like his wars, this is a war for self-defence, for principles, for freedom, for man's elemental rights.

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Our Prophet bore insults patiently when he thought that guidance might be effected through persuation, but when he was absolutely compelled to protect the rights of man he never then for a moment wavered or remained complacent, but put his heart and soul into the struggle, and never rested till he cleansed his country of the pollution which infested it. That was his example.

Now let us see how he waged war. He waged it, strangely enough and in opposition to the conduct of all great generals in history, on strictly moral lines. No deceit, no strategem even. He fought in the open, clean and straight. And, of course, this is perhaps too difficult to imitate. He fought against the evil principle, not against those who happened to uphold it. He was for abolishing an evil, and no rancour or hatred against persons ever entered his heart.

He laid down certain rules for the conduct of war. He taught that children, women, old men, those engaged in religious persuits or following useful professions, religious and public buildings, hospitals and asylums, tanks and aqueducts, schools, agricultural land, standing crops and gardens, are all to be strictly spared the horrors and devastation of war. More than that, he practised what he taught. This line of conduct may be difficult for those of lesser moral fibre to follow, but we find an unconscious trait of the same spirit actuating the British soldiers in their horror of attacking say, as the Germans do, an unarmed merchant ship full of passengers.

The Prophet had his own ways too of winning battles. For instance at the Battle of Khyber, he surprised his enemies in the early hours one morning. Naturally his followers wanted immediately to set on the enemy. The Holy Prophet forbade this. He told them that it would be mean and cowardly to surprise an enemy unawares. At daybreak he first sent a message to the enemies intimating them of his approach. Sufficient time was given them either

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to prepare to fight or to deliberate whether to lay down arms. The enemies were much struck by this noble and generous treatment. They decided to capitulate to this form of warfare. Of course, the Holy Prophet, as on all occasions of capitulation, granted his enemies most liberal terms. In passing, I may mention that in making treaties with even vanquished enemies the Holy Prophet treated as if he himself were defeated. He never exacted indemnities, reparations or things like that. If anything, he gave in far too much in these treaties. He fought mainly for the conquest of hearts, and his victories, therefore, did not create feelings of revenge and hatred in the hearts of the vanquished. That was his achievement as a conqueror.

Another instance may be given of his high moral purpose. On one occasion his forces were without food for a considerable time. They happened to come across sheep and goats belonging to the enemy. The Muslims made short work of them and soon the meal was set. The Holy Prophet happened to arrive when his followers were about to fall to, and learning of the circumstances of the meat, got very angry. He overturned all the pots and, it is reported he trampled on the meat. He exclaimed that such stolen meat was too filthy to be eaten by God-fearing and pure-hearted Muslims. This consistent upright behaviour in the heat of battle, though to the worldly minded it seems impracticable, it brought him victories immeasurably more complete and lasting than any other general achieved in the history of the world.

لا تثريب عليكم اليوم يغفرالله لكم و هو ارحم الراحمين ○

Again, when the Holy Prophet as a conqueror entered Mecca from where he had earlier to flee for his life, after thirteen years of persecution, the inhabitants justly trembled for their fate. The Prophet of God granted them complete amnesty in the above memorable words, *i.e.*, " You are fully pardoned, no

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ill-will will be borne you; you will never even be reminded of your misdeeds. May Allah forgive you also and He is the Most Forgiving."

That was his conduct in war. In actual battle he shared fully of the life of his soldiers, their toils and struggles. The last to unsheathe his sword in self defence, in battle he was ever in the forefront, in the hottest and the most heavily contested quarters. His soldiers knew him and trusted him, and with only a handful of men he hurled himself against better armed and superior forces, and his disposition of troops and tactical skill amply show his consummate ability as a general.

This instance may throw some light on his character as a soldier. On one occasion it was thought that enemy forces were approaching Medina. The Holy Prophet immediately, unknown to any of his followers, mounted a horse and rushed out in the suspected direction to reconnoitre. After some time, his assembled followers saw a rider in the distance coming towards them. On arrival this rider proved to be the Holy Prophet. He had been scouting around and reported that there was no danger.

That was how our Holy Prophet took up arms and how he waged war. Trusting in God, he faced his enemies, and in spite of lack of numbers and equipment, fought till he brought his enemies to their knees. Then he showed another type of greateness. He exacted no tribute, took no mean revenge. He practised the Divine Grace of mercy. He forgave all and won all hearts. He fought the type of war that ends wars.

As a corollary to war, I may in passing touch upon the maintenance of peace. The Holy Prophet taught that in peace time there should be a body more or less like the now practically defunct League of Nations. All nations should be members of it, and if any dispute takes place between two member nations it should be referred to that body for arbitration. If any party rejects the decision, then all members should take up

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arms against her till she be brought to accept it. And after her defeat she should not be punished by having to pay indemnities or have her territories transferred, or things like that. For Islam understands more fully than any political theory yet evolved the interdependence of nations, their close relationship with one another in all spheres of life, and that injury to one may react to the injury of all. The system, you see, is like the idea of the League of Nations, but a perfectly practical type, and not a makeshift, half-hearted and cloggy body as that which we have lost.

Ladies and gentlemen, I have to-night briefly touched upon the Holy Prophet in his attitude to war and war aims. I believe that following his example we will certainly create a new world from the present chaos, and that world will be one in which man will be able to realise his life's mission and his intuitive urges, to develop his personality freely and according to his own choice, when this dark menace of German aggression is removed.

اللهم صل على محمد و على آل محمد و بارك وسلم ○

In conclusion I invoke God's countless blessing on Muhammad and his progeny.

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THEISTIC RELIGION AND DOGMATIC ATHEISM IN HINDU LITERATURE

(Translated from Urdu)

Surely the friends of Allah—they shall have no fear, nor shall they grieve.

Those who believe and guard (against evil).

They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.

Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, those who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

He it is who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

They say, Allah has taken a son to Himself! Glory be to Him; He is the Self-sufficient; His is what is in the heavens and what is in the earth. You have no authority for this what you say: do you say against Allah what you do not know!

(X : 62 to 68)

The sense conveyed by the English word ***religion*** is, in Sanskrit, expressed by the word ***dharm*** and in the Quranic language by ***deen***.

The Sanskrit root of the word ***dharm*** gives us a significant clue as to the scope and value of Religion in human affairs, and it seems clear that the original Sanskrit idea on this point was very similar to the sense in which the Holy Quran uses the word ***deen***. The root of ***dharm*** is ***dharin*** which Panini, in his famous work entitled *Dhatu Path* (A vocabulary of Roots), explains as "to support." In Mahabharat ***dharm*** is defined as something (laws and principles)

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which support and maintain this world, and therefore also, by implication, laws and principles which maintain the human race in a state of well-being. Then, in the same work, this idea is further expanded and amplified to embrace the meaning that *dharm* is a collective name for principles and rules of behaviour conducive to the creation and maintenance of a proper structure of human society—a structure that works smoothly without a hitch.

This is as good a definition of Religion as one is likely to come across anywhere outside the language and the conception of the Holy Quran. For the Quranic idea conveyed by the word *deen* embraces all these aspects, but in addition it also includes a good deal more. In fact when we come to compare the two ideas we find that the Sanskrit conception falls short in a point that is of the utmost importance. Regulation of human society simply on a basis that would work smoothly is not, rather should not be, the aim of Religion: the most vital consideration in this respect is the ultimate aim of the Scheme of Creation. The most vital need for a Religion to satisfy is the need for an order in human affairs that would *lead to the end in view*—an order that would in time fulfil the purpose of creation. This idea is much more explicit in the Arabic word *deen* than in the Sanskrit *dharm*.

Generally speaking, however, *dharm*, *religion*, *deen* and similar words in other languages, all mean the same thing. They mean a definite point of view in thought and a set of definite principles which would determine and control our behaviour in life.

These principles of behaviour are commonly classified into four divisions, and in regard to these even an atheist has to agree with a theist. But there is fifth field of human activity which an atheist refuses to step into. The four aspects of Religion the necessity for which his recognised by theists as well as atheists are:

(*a*) Modes of behaviour which would ensure a long, healthy, prosperous life for individuals. Rules

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of personal hygiene, good wholesome food and exercise are instances of principles of this kind. In Hindu terminology this is called *vyakti*, *i.e.*, the aspect of religion which concerns our actions in our individual capacities. In the famous medical work entitled *Ashtang Hirday* there is a chapter on the "Longing for a Long and Happy Life," which treats of such rules.

(*b*) The second division of the laws of human conduct embraces fields of activity which cover the domestic life of individuals – of a husband, of a wife, of parents and their offspring, brothers, sisters, cousins, and so on.

(*c*) The third division is concerned with principles which control our social relations outside the family circle – our attitude towards our neighbours, our friends and enemies, and towards those of our own race or class or country who stand in need of our help or guidance.

(*d*) And fourthly, principles which would control our dealings with those of alien races or other countries.

Upto this point there is complete agreement between theists and atheists: neither can afford to deny the necessity for such rules. But a pertinent question here is: who is to judge what kind of rules would be helpful and desirable and what kind would be injurious to human interests. If this position is given to man, then the standards must continually keep changing from class to class, from country to country, and from time to time. Then again, as between individual members of a class or a nation, whose judgment should be allowed to prevail? To these and many similar questions an atheist can make no satisfactory answer.

A theist, on the other hand, solves this problem very easily by falling back upon his belief in God. God alone being the author of the phenomana of Life, he alone knows the purpose that underlies it; and, con-

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sequently, he alone is in a position to say what forms of behaviour would take man in the direction of the goal aimed at and what other forms of behaviour would only retard his progress in that direction.

This belief in a super-human, all-powerful Being whose invisible Hand lies behind everything we see around us and whose Divine Purpose is working ceaselessly through endless Time in the direction of a definite objective, takes us beyond the scope of the physical world into spiritual and metaphysical fields—fields into which the material mind of an atheist refuses to follow because these are fields, he says, of which it is not open to him to gain sure knowledge based on personal observation. An atheist, thus, dismisses all ideas in regard to Life after Death and Punishment and Reward in the Hereafter as mere imagination.

In Hinduism, followers of the *char-vak* School of Philosophy hold views of this kind. They summarily reject the idea of the existence of God, and all the religious and ethical superstructure based on this idea. The supreme rule of their lives, in fact, is to be comfortable—even at the expense of others. All other rules, they claim, are devised by clever people to keep the fools quiet while they are deprived of the good things of life to provide luxuries for the cleverer and unscrupulous members of society.

This view of life influences the conduct of many more people than would care to avow their opinions openly. In fact the Sanskrit name for this kind of philosophy is *Loka-yatik*, *i.e.* the *popular* philosophy.

The theistic view among the Hindus is represented, for instance, by Shankar Acharya who says in *Prashna-yuttri* (Questions and Answers, shalok 11-13) that only that Art and that Science can be recognised as such which helps man to gain that Real Knowledge without which salvation is not possible; that real gain and real happiness lies only in those things which ensure a happy Hereafter; and that those people alone are really deserving of esteem from their fellowmen

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who spurn away things of this world from them and devote themselves to the development of their spiritual selves. Further on he says that the physical world man sees around him is, in the final analysis, only a delusion—like a man taking the sheen of a piece of mother-of-pearl for a gleam of solid silver; or like a starving, naked beggar dreaming in his shivering fitful slumber that he was an emperor. In *Prabodh-sudhakar* (ashlok 165) Shankar Acharya says that for a man who had his mind fixed upon God, *I*, *you* and *he*, or *this*, *that*, and *the other* were meaningless expressions. They had no significance for him at all.

This, in brief, is the gist of *ástak* and *nástak* (theistic and atheistic) views. The main ground of the nastak is that he cannot yield belief to anything the presence of which he is not in a position to verify by means of his sense-organs, the various *indris*, as they are called in Sanskrit.

In the *Kaitha Opanishad* we are told that God has so constituted our organs that the direction in which their faculties work is outward. Thus, though the eye can perceive objects external to it, it can not see itself. Only those people can contrive to see their soul who, by means of *yoga*, can arrest this outward functioning of the sense-organs and manage to reverse their direction, so to say; and this achievement is possible only in the case of those who give serious thought to their Salvation and honestly strive for it.

Herein lies the basis of the argument used by Hindu theists and others that to know God is beyond the capacity of our physical sense-organs. This school of thought holds that those who believe that they have come to know God, or can come to know him, through their sense organs, do not really know anything in regard to Him.

The method followed by the Opanishads in order to know God is *Na-iti*, *i.e.* the Negative Method. This is a mental process which begins with the question: "What is Brahma?" and proceeds through elimination

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of everything else to the conclusion that Brahma is the one that sustains *all*. To know more fully of God, *yogajjnan* (super-conciousness) is needed.

Anthropomorphic Character

All the same, the conception of *Ishwar* that we come across in the *Bhagwat* and in *Vraj-vilas* is modelled in the likeness of man. Even Shankar Acharya, that staunch believer in *advait-vadi* (Monism), did not advance beyond this stage ; and his description of God contained in *Prabodh-sudhakar* is based on a vision of the Deity in this light. This description, in Sanskrit, is called *Saguna-varnan* form,—*i.e.*, a description on the basis of qualities—which represents a stage lower than *nirgunavarnan*. Saguna-varnan can at best be likened only to the elementary knowledge imparted to a child in the infant classes, though it is true that without a proper understanding of this kind of knowledge the higher and more complicated concepts embodied in the advanced sciences can not be adequately mastered. The Sanskrit equivalent of Anthropomorphism is *Purshavidh-varnan*. This concept pictures the superhuman Agency in the likeness of a human being, but invests the Deity with the faculties of a human being multiplied a hundred thousand fold.

In connection with Anthropomorphism a Greek fable may not be uninteresting. It is said that all the birds of the air and all the beasts of the jungle held a great conference on the banks of a river so that the marine animals too should be able to participate. The question arose during the deliberations as to who was the most powerful of all living things. In answer to this question every kind of animal there present began to imagine the most powerful creature to be something on the basis of his own powers multiplied many many fold. For instance a tiger thought that the most powerful animal would be the one that had far more powerful claws and teeth and jaws than himself which would make an end in an instant of such huge and massive animals as an elephant and a rhinoceros. The elephant on the other hand thought of him as an

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animal with a bulk and a trunk far far mightier than his own. The marine creatures pictured him as excelling every other living thing in swimming up a mighty waterfall as its waters thundered down a precipice in a sheer vertical drop. And so on.

This fable well illustrates the nature of the anthropomorphic conception of the Deity, and this is the conception that stares at us out of by far the larger portion of Hindu religious literature. In this respect Hinduism is much worse than Church Christianity which ascribes to God only a son, for the gods of the Hindu Trinity have also their wives, and there are shocking stories of their loves and hates.

The Islamic conception of the Supreme Being, it may here be pointed out in passing, is in refreshing contrast to such crude ideas. *Laisa kamislehi shai'a.* Islam teaches that Allah in essence and attributes is absolutely unique : there is nothing in the universe that is at all like Him. In Islamic literature, when feelings rather similar to human beings are ascribed to God, they are meant only allegorically, or only as similes to which recourse becomes unavoidable for the reason that no other terms of expression are available to us to make the conception of Allah intellgible and communicable.

In the passage we have quoted from the Holy Quran at the commencement of this article reference is made to people who ascribe to God a son. The Quran pronounces this idea to be a blasphemous monstrosity.

The need to believe in Super-human Power.

Those who do not believe in God have to face the question as to how the belief in such an Agency originated, and how it came to occupy the place in human affairs which it does occupy. Here some people hold that as man realised his own helplesness in certain circumstances of his daily life, his mind conceived the great advantage of the ability and the possibility

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of relying upon an Agency whose power was not subject to the limitation to which human faculties were subject. This school believes that the idea of God has evolved slowly through the various stages of the worship of other objects—fetish worhip, animal worship, nature worship, and ancestor worship, etc.

We may here set down another fable which well brings out the point of those who uphold this theory, and—what is more—also exposes, incidentally, the absurdity of the numerous assumptions on which this theory is based. It is said there was once a great Rajah who had a vast empire, and big powerful armies at his disposal. By a peculiarity of taste, this Rajah was excessively fond of dried fruits, quantities of which he always kept at hand—he even kept a supply in his pockets. One day while one of his tunics was hanging on a peg in the royal wardrobe with some raisins and nuts in it, a rat happened to get at them and visibily diminished the supply in that pocket. When next the Rajah put on that tunic he noticed the reduction and ordered the strictest investigation to be made. But to his great annoyance no trace whatsoever could be found of the culprit, and this circumstance caused a great shock to the Rajah who thought that the thief whom all his resources had not been able to lay by the heels must evidently be more powerful and clever than himself even. This idea gained so much upon the mind of the Rajah that when by keeping a watch it was found to be a rat, he and his courtiers, instead of growing out of their apprehensions, at once began to worship that rat. Accordingly in Hinduism we find that *akhu-deva* (rat) is, on the one hand, a helper of *Shivjee*, whom he serves as a mount; and, on the other, in the more primitive stages of culture, we find that the rat itself is worshipped as a god.

But, then, the reign of the rat as a god did not last very long, it is said. One day while it was running about in search of food, a hungry cat pounced upon it and finished it with one stroke of its paw. Those who

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saw this happen wondered at the ease with which the cat had killed such a slippery creature, and thenceforward ignored all rats as of no account and began to worship cats. But cat worship, too, ended the same way as the worship of rats had done. A cat, one day, was, leisurely crossing a street with the characteristic haughty indolence of its tribe when a hound came upon it. The cat at once bristled up and spat and hissed out warnings against any contemplated insult against her sacred person on the part of the hound; but the dog, without ceremony, sprang upon it and tore it to pieces. This exploit naturally led to the dog (*shvan*) being worshipped as a god. In Puranic religion *shvan* is a helpher of the god called *Bhairava* (fearful or fierce); and in the Rig Veda too (mandal 10) we come across hymns reverently addressed to *shvan*.

The point of this story is that from period to period one animal was worshipped after another; and totamism, shamnism, and fetish worship and therianthropism, are all strung into a connected chain of the evolution of the idea of God.

The fall of the dog from the position of a god is no less amusing. It is said that once a traveller halted by the roadside to cook himself a meal, and while he was busy with the preparation of bread, a dog that was loitering near by saw his chance and thrust his muzzle into the pot of a stew that the man had cooked. But the mouth of the pot was narrow, so that when the dog tried to withdraw his muzzle the pot came up with it. This hindered the dog from running away in time when the man saw him and attacked him with a flaming brand. The blow landed full and square on his back, and glowing pieces of charcoal that fell from the brand at the impact lodged firmly in his long shaggy coat. Maddened by the pain the dog at last bounded away, but the faster he ran in his frenzy, the firmer became the hold of the fire that had started in his coat. In this way the dog was burnt to death.

This incident opened the eyes of man and he saw that the dog after all was no god at all; and from

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now on fire began to be worshipped. It is needless to point out here that the very first hymn in the Rig Veda is a hymn addressed to fire.

In course of time after this, man realised that the fire, too, in certain circumstances, lost all its potency. The above story goes on to say that one day, as a man sat by a fire, cooking something, the pan boiled over and put the fire out. This originated a cult in which water was worshipped. But once it so happened that a holy man returning from *Gangotri* (the source of the Ganges, and so a sacred shrine of the Hindus) with a large bottle of holy water from that river came upon some cow-herds in the jungle, and asked them where he could get something to eat. They pointed out to him the way to the village, which was a long way off. The holy man entrusted his water bottle and other effects to the cow-herds and proceeded to the village. While he was away the cow-herds became thirsty, but they had no water with them. Among their number was a physician (*vaida*) who was with them not so much for the purpose of looking after his cattle as for recreation, or perhaps some motive connected with his learned calling. He advised the boys not to suffer from thirst unnecessarily when they had a large bottle of water with them. But they were at first shocked at the suggestion that they should drink the holy water of the Ganges when it did not rightfully belong to them. They were afraid that if they did so, they would be overtaken by some portent indicative of the wrath of the god at their act of sacrilege. The *vaida* however set their fears at rest by himself catching hold of the bottle and drinking from it as much as he wanted. This incident led to the worship being initated of the *vaida*, that wise man who so quietly had demonstrated the futility of wasting time and energy in the worship of water.

From here nature worship, it is said, emerged into human worship, and there arose in time the idea of Incarnation. In the Vedas we come across the worship of the *vaida* under the name of *Dhanvantri*

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Bhagwan. Only recently a book by the late Ganga Dhar, Shastri, C.I.E., was publised from Banares of which the name is *Ali-vilasi sanlap-Kavyam*, or a *Lyrical Dialogue between a Bee and a Lover of Honey.* In the very first *shalok* of this book the God worshipped is the *vaida*, and he is also called *vaid-nath* (master of wisdom).

The *vaida*, too, in time, lost the position of a god because he himself, we are told, was found to sicken and die. This made the people realise that there must, indeed, be some power greater than that of the *vaida* himself; and from here human conception rose to the idea of an invisible all-pervading control that brought death on living things whenever it liked. The Vedic god Yama, we find, is the god of Death. According to Hindu scriptures he is the master of the Day of Judgment; he would throw some into hell, while others he would send into paradise. The god of Death is called *Mahish*, *i.e.* the greatest god of all.

This long story represents the atheistic school of thought in Hindu religious literature. But as an argument against the existence of God it is no more than a ridiculous bundle of the most absurd assumptions. We have, for instance, no reason to assume that before the dog in this story died of fire burns, no dog had ever been killed by man; or that no one till then had noticed the great potentialities possessed by fire.

The general trend of theistic Hindu religious literature appears to be that the question of the existence of God is beyond the scope of reason, argument and logic. The *Niyay* School, however, has attempted to prove the existence of God through reason and argument as well. Its argument, in a nutshell, is that the universe points to a creator. In *Niyay Kusumanjli* we find this argument fully developed, and the force of the whole book is centred in favour of the existence of God. In the *Opanishads* as well we find, really speaking, but just this argument and no more.

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This paucity of argument so to say, in regard to this question of all questions can be accounted for only by assuming that the Hindu religious literature now extant represents only that portion of it which came into existence at periods which were remote from the Periods of the Prophets of God of whom there must have been many among the Hindus too, just as they have been in every other nation. For, the greatest argument in favour of the existense of God is the argument of tangible actual personal experience of communion with God; and this is the argument on which Prophets rely most in bringing an erring humanity back to its Creator.

PANDIT RUDRA DEVA,
SHASTRI.

Qadian.

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COLLECTION OF THE GURU GRANTH SAHIB

[*Translated from Urdu*]

Guru Granth Sahib is the name of the sacred scripture of the Sikhs which embodies the sayings and teachings of Guru Nanak and forms the basis of the Sikh religion.

Guru Nanak died in 1596, Bikrami, and 65 years after his death, Guru Arjan, the fifth Guru of the Sikhs, undertook the difficult and responsible task of the compilation of the Guru Granth. He entrusted this sacred work to a faithful follower named Bhai Gurdas, who brought out a volume in 1661. Among the Sikhs this collection is generally taken to represent the earliest compilation. Another collection, known after the name of the compiler as the Granth Sahib of Bhai Banno, was prepared privately at about the same time as the Granth Sahib of Bhai Gurdas. This Collection too bears a signature of the Guru and of his son, Guru Har Gobind. A third volume is called the *Lahorianwala* Granth Sahib. This was prepared by some Sikhs of Lahore to whom Bhai Banno had brought his Collection to be bound. The time of the compilation of this third Granth Sahib, too, is approximately the same as of the first. The fourth, called the Damdami Granth Sahib was prepared much later—*i.e.*, in the time of Guru Govind Singh in 1762-63.

These four Collections are to be found mentioned in authoritative works by Sikh historians.[1]

The text in these four Collections is not identical; for, as is generally admitted by competent Sikh scholars, in point of *Bani* (narration, or text or subject-matter) they differ considerably from each other.[2]

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(1) See *Bani Beora*, by Dr. Charan Singh, pp. 2-3; and *Guru Pad Nirney*, by Bhai Seva Singh, Editor, *Khalsa Samachar*, Amritsar, p. 94.

(2) *Guru Pad Nirney*, p. 95; and *Bani Beora*, pp. 2-3.

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These four Collections, however, do not exhaust the list of versions of the Guru Granth now found in the hands of the Sikhs, or kept as sacred relics at some of their Gurdwaras (shrines). Among these Collections the foremost place seems to belong to the Granth Sahib of Bakhtah Arora, because this volume, in all likelihood, represents the earliest compilation. Beginning with Guru Nanak himself, down to Guru Gobind Singh, this Collection bears the signatures of all the Sikh Gurus—a distinction which is not shared by any other Collection.

But curiously enough publication of this version of the Guru Granth is not permitted by the Sikh religious authorities.

The principle followed by Bakhtah Arora and his heirs was that they had made a point of obtaining the signature of each successive Guru.[3] This Collection forms a family heirloom among the descendants of Bakhtah Arora in Rawalpindi.

Bura Sandhuwala Granth Sahib

This Collection was prepared by a Sikh named Bura Sandhu under commission from Guru Arjan about a year after the Collection known as *Bhai Gurdaswala Granth Sahib*. It is to be found now in the *Dharamsala* of Baba Khushal Singh in *Mohallah* Syedpuri, Rawalpindi.[4]

Asmanahwala Granth Sahib

This Collection is to be found in the possession of Buta Singh, Hakim (Rawalpindi). Its compilation, too, it seems, began in the time of Guru Arjan, whose signature it is found to bear. In addition it also bears the signatures of Guru Har Gobind, Guru Har Rai, Guru Tegh Bahadur, and Guru Gobind Singh.[5]

Hazuri Beer

This Collection was put before the Sikh public by Babu Teja Singh of Bhasaur and one sect in Sikhism

(3) *Twarikh Guru Khalsah*, (Gurmukhi) by Giani Gian Singh, p 478.

(4) *Gur Ved Nirney*, by Bhai Seva Singh, p. 92, and *Rag Mala Mandan*, by Sant Tahl Singh, p. 104.

(5) *Rag Mala Mandan*, p. 108; *Gur Ved Nirney*, p. 93.

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has accepted it as genuine and authentic. Babu Teja Singh claimed that Guru Gobind Singh compiled it in 1763 (*Bikrami*) and that this was the Granth officially left by the last Guru to be treated as the Guru of the Sikhs for the future.[6]

Patnawala Granth Sahib

This Collection is known as *Wadda Baba*. The first *pauri* (chapter) in it is written in Guru Gobind Singh's own hand. Now this volume is to be found in the *Takht Sahib* at Patna where on the 14th and 15th of every moon it can be viewed by the public.[7]

Urdu ka Granth Sahib

As the name indicates, this is a collection of the Guru Granth in Urdu. Sometimes it is also referred to as the *Farsi* (Persian) *Granth Sahib*. This Granth is to be found now in the family of Bhai Mul Singh, *Kucha Mahtian*, Peshawar.[8]

In addition there are some other Collections too, but those mentioned above are the most well-known. In the articles of this series to follow I shall write about each of these Collections in somewhat greater detail.

Qadian. IBADULLAH GIANI.

(6) *Rag Mala Khandan*, p. 30; and *Athas Sikh Guru Sahiban*.
(7) *Khalsah Dharam Shastar*, p. 49.
(8) *Rag Mala Mandan*, p. 111; *Gur Ved Nirney*, p. 93.

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MISSION NEWS

A complete monthly report of Ahmady Missionary activity all over the world would require much more space than can be spared for this purpose in a monthly journal. The following is only part of a cross-section taken from reports published in the *Alfazal* during January, 1941.
—*Editor.*

Kashmir

A plot of land was acquired from the Government in Srinagar sometimes ago for building a mosque for the Ahmadiyya Community. Land for the same purpose has now been acquired in Punch as well. For this consideration which the Kashmir administration have shown for the religious needs of Ahmady subjects of the State, we express our sincere thanks.

U. S. A.

Sufi M. R. Bengali, M.A., gave a series of talks in the Ahmaddiya Mosque at Chicago on the prophecies of the Promised Messiah in regard to world events now taking place in front of our eyes. A correspondent writes from Chicago that knowledge of these prophecies and the wondrous ways in which they have been fulfilled have deepened the faith of the Ahmadies in Chicago.

When the Secretary of the Chicago Ahmadiyya Community was blessed with the birth of a daughter last year, the *Aqiqah* of the child was performed in the prescribed Islamic manner. An animal was slaughtered and the meat, in addition to being sent as gifts to the kith and kin of the child, was also distributed among the poor. A feature of the celebration were lectures in the Mosque on the education and upbringing of children in the light of the teachings of Islam on this subject.

The Muslim Sunrise, a quarterly journal, continues to be published regularly from Chicago though the financial difficulties sometimes appear insurmountable. But help always comes, by the grace of God, and the magazine is doing excellent work.

The Missionary-in-charge published a poster in which he set forth the duties of a true Muslim ; and this the members

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of the Community have hung on walls in their homes to keep it constantly before their eyes.

The Sunrise, too, is doing good work to educate the American Ahmadies to their duties. The Friday Sermon of Hazrat Khalifatul Masih, of which an English rendering is a permanent feature of the fortnightly from Lahore, is always read with absorbing interest.

During the last month of Ramzan, the American Ahmadies observed fasts and the *Travih* prayers were conducted by Mr. M. R. Bengali in the Ahmadiyya Mosque at Chicago.

Mr. Bengali also toured various places. In Pontiac his lecture was so deeply appreciated that he was pressed for more talks and he had to stay on for four lectures more.

District Gurdaspur, India

In this district a special effort is being made in view of the fact that this is the district in which the Headquarters of the Ahmadiyya Movement are situated. Progress during the year has been very remarkable and carries a great promise for the future. From December 24, 1939 to December 25, 1940, about 1,200 persons joined the Movement.

This activity is being conducted by Hazrat Mirza Nasir Ahmad, H.A., B.A., (Oxon.), who sent out 164 missionary deputations to various villages in the course of the year. Mirza Nasir Ahmad is the eldest son of Amirul Momeneen Hazrat Khalifatul Masih II, and a grandson of the Promised Messiah. Notable among those who worked as voluntary missionaries in these deputations were the three younger sons (grandsons of the Promised Messiah) of Hazrat Mirza Bashir Ahmad who are all college students and gave a portion of the summer vacation for this work.

A scheme is being prepared for similar extensive work on an organised basis in other districts of the Punjab as well.

Colombo

On account of certain difficulties no meeting could be organised in connection with *Sirat-al-Nabi* when such meetings were held by the Ahmadies the world over. But Maulvi Abdullah, Malabari, now in Ceylon as a missionary, finally overcame these difficulties and a meeting was held on December 29 in the Rawattar Hall with Mr. Gyan Parkash,

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Advocate in the chair. Attendance greatly exceeded the expectations of the management. When the hall was packed full and its verandah too could contain no more, people stood patiently outside along the road and listened to the speeches with rapt attention. A speech in English from the chair was followed by three lectures, in Tamil, on the Life and work of the Holy Prophet. One of these speakers was a Buddhist scholar and two were Hindu gentlemen. Then followed a discourse on the same subject by the Ahmady missionary. In his closing remarks the chairman paid a glowing tribute to the Ahmadiyya Movement for organising a meeting so helpful in the great task of mutual understanding and sympathy.

From Colombo the missionary is also extending his work into the interior.

Assam

M. Muzzafar-ud-Din Chaudhry, B.A., has made his headquarter in Khawai sub-division from where he is extending his activities into the surrounding villages and towns. With signs of the increasing influence of Ahmadiyyat in consequence, some people have stiffened their opposition and are trying to persuade the public to boycott the Ahmadies. Organisation of the local Ahmadies has been put on a sound basis, and every one is full of new zeal and a new spirit.

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